non valet id tractu temporis non convaleſcit, and here are ſeveral deſcents in both; but you may ſay there is more in one then in the other, but that availeth little, for what is not good at firſt cannot be good afterwards, unleſs by Authority of Parliament; which ſhews how neceſſary it is, for the King in Poſſeſſion to be backt by the Parliament, and that it is the Power the King and Parliament hath, takes away the Attainder more then the force of the Law; becauſe there is no Power to put it in Execution, and Execution is the life of the Law.

The laſt thing he falls on, is the Statute of 13. *Elizabeth*, which was the ſtrongeſt Argument he had to grapple with, as in truth appears by his ſo weakly arguing againſt it, and relates the affairs of thoſe times, which were the occaſion of that Statute; from whence he would fain urge that it was intended againſt *Scotland* only, which could not be, for ſhe declared him Succeſſor on her Death-bed, and if it had been intended in particular againſt King *James*, the Parliament would not ſo willingly have accepted him for their Prince, and that Statute ſtand ſtill unrepealed; but it was in general, to reſerve a Power in the Parliament, to ſettle the Succeſſion for the greateſt advantage of the Nation, when the neceſſity of it doth ſo require. Thus I hope I have given you ſatisfaction in this concern, and ſhould be glad if you received the Contentment, as I wiſh you,

Yours

W. G.

2

DIES NOVISSIMUS,

OR,

Dooms-Day

Not so Near as Dreaded.

Together with something

Touching the present INVASION

Of the

TURK

Into the

German Empire;

And the probable SUCCESS thereof.

By JOHN GADBURY, φιλομαθηματικὸς.

To determine the day and year of the end of the World, is not only convincible, and statute-madness, but manifest impiety. Relig. Med. Sect. 46.

Περὶ δὲ τῆς ἡμέρας....&c. *For of that day and hour knoweth no man; no, not the Angels of Heaven,* Mat. 24. 36.

LONDON:

Printed by *James Cottrel.* 1664.

DIES NOVISSIMUS:

OR,

Dooms-Day

Not so Near as Dreaded.

Together with something

Touching the present Invasion

Of the

TURK

Into the

German Empire;

And the probable Success thereof.

By JOHN CABBURY, *Mathematicus.*

To determine the day and year of the end of the world, is not only convincible, and [illegible], but man's Empire. Relig. Med. [illegible]

Hers [illegible] Fo[illegible] [illegible] [illegible]

LONDON:

Printed by James Cottrell. 1654.

TO

The Eminent FAVOURERS

OF

Art and Learning,

And true Examples of

HONOUR and LOYALTY,

The Worthily Accompliſhed

ROBERT BAKEHOUSE of the Inner Temple Eſq;

THOMAS SMITH of *Weſtminſter* Eſq;

ROBERT RICHARDSON of *London* Merchant:

John Gadbury,

In Teſtimony of the Honour he bears unto their Vertues,

Humbly dedicates to their Peruſal and Cenſure, the better part of the following Treatiſe.

TO

To the Courteous Readers.

SIRS,

ONce more I presume to intrench upon your Candor and Patience, which I request you to interpret favourably, because I intend not to make it customary thus to trouble you. — I well know, he that writes Books, runs himself in debt to every man that reads him. — Yet I must needs acknowledge, I have been call'd on but by few of you for any my Obligations of that kind; which Lenity of yours, perswades me to believe that the Interest in little time will so increase my sum, that my penury will render me incapable of payment. ——— However, I am bold to beg a Boon of you, viz. To add this one kindness more unto your Ten years friendships; and (if God permit me life, and my Stars prove not more inauspicious then I expect) I intend to present you with an intire Body of Astrologie, and therein endeavour a satisfaction unto you once for all.

Of the occasion of my now appearing publick, I need not labour much to acquaint you, since there is hardly a Page in the Book but will inform you that. Yet my brevity is such, that may possibly render me the more obscure unto many; chiefly, in that each subject I handle, afforded me a more spatious Field to walk in, then I have made use of; there being not one of them (had I affected copiousness) but I might have raised into a Volume in Folio: but that had been to have toyl'd my self, and troubled as well as charged you.

I

I have herein (though briefly, yet) succinctly touched upon the nature of a great Conjunction of Saturn *and* Jupiter, *and shewn the Impossibility of particular, or indeed any Judgements to be made from them: for which I expect both Favour and Fury: The Courteous Reader hath always afforded me the first; the Captious Reader hath constantly bestowed on me the latter: For which I elect him none of my Patron, and care not whether he read me, or let me alone. I am not sollicitous to enquire how many various censures shall pass on me for the Arguments I have used on this subject; yet believe they will not be few, nor yet many of them friendly.*

And in my treating of the pretended Planetary Synod or Council Decemb. 1. 1662. *in* Sagittary, *I hope I may expect, and finde as fair quarter for defending the truth thereof, as the learned* Serarius, *and others, for assaulting it therefrom. I pop no Impossibilities into the mindes of men, nor threaten them with what is never like to happen. Let my Reasons and Allegations be considered, as well as their Fancies and Pretences pondered, and I am sure the Votes of the Ingeniously Impartial will not be found against me.*

Then for my Discourse of Visions and Prodigies, &c. I expect to be exclaimed on, by every Vulgar Fanatick Tongue: I divine each prejudiced Pate will turn it self into a Mint, and be Coyning somewhat of malice against me.— They will be loath to be robb'd of their Titles to Visions; of their prophesying and predicting strange things from Prodigies; of their determining the Fates of Kingdomes, Countries and Persons, and the end of the World also, by Chronograms, and such-like fictitious Conceits.— And I adventuring to bereave and deprive them of their Darling Fooleries, (to say no worse of them) what Portion can I hope for, other then Clamours, Scandals, Contumelies, Scoffs and Disgraces from so Waspish and Peevish a Generation?

For

For Defending my self against the Sarcasms of that abusive person W. L. *I suppose all Rational men will excuse me; he having fallen foul on me after a Truce was procured betwixt my self and him, by Captain* G. W. *which I kept inviolable, (I speak it in the presence of God, who is* Καρδιογνώστης, *the onely Heart-Judger and Heart-Searcher) even in very words, from the very time I first thereunto consented: and not onely so, but have reproved others that (in hopes to please me) have reproachfully spoken of him; and of this, I have many Witnesses.— And the matter concerning Mr.* Gresham *was written long before that time. Howbeit, my Charge therein was, and is true, and* L. *well knows it to be so: but he thought because Dr.* Fiske *was dead, that I could have made no proof thereof; forgetting it seems that himself had afforded me a ground sufficient for that my assertion against him, in his Epistle to the* Prophetick Merlyn. *And in confidence of that, labours to distain my Reputation; and so rubs up, and frets the old Sores, which before had been so happily (and I had hoped for ever) healed.*

But L's *Lyes and Abuses, together with the Reproaches of another Plagiary, (whose name (himself being not an Ace above a meer Vagabond) I scorn to mention) onely confirm me in the verity of Astrologie, and teach me experimentally the effects of* Luna ad Quadratum Mercurii: *but I dispose of the Direction, and consequently triumph over their Vilifications. Let the one of them do so upon* Medium Cœli ad Quadratum Saturni & Solis, *now approaching; and the other, upon the same Significator directed* ad Quadratum Martis in Ariete, &c. *if they can. This cannot sure be Ingratitude in me, for giving them such friendly notice of what may reasonably requite their* blessed Actions. *But though they both tax me with Ingratitude, yet I believe them-*

themselves suppose there's no such thing in nature: If they do, I can charge them both as notoriously guilty. The one of them I having (at his request) wrote four Books for, and calculated many Nativities Gratis, besides a Hicks-hall kindness, by a grateful person not easie to be forgotten. And the other I have not onely preserved from starving, but after defended his Ears from the Pillory.

To conclude: Since my writing this Treatise, I have obtained the Nativities of the Grand Seignior, and of Leopold the Emperour of Germany; and upon Consultation finde they confirm my Judgement of their present Differences, and at convenient opportunity may probably see the light. In the interim, if what I have here emitted into the world, be but as freely accepted, as I have faithfully intended it, I have my Wishes; and shall still remain during Life, a true Friend to Astrologie, and its honest and able Professors.

♀ January 13. 1664.

JOHN GADBURY.

From my House in *Jewen*-Garden, against the Sun in *Jewen*-street, near *Aldersgate*-street.

Licensed Decemb. 19. 1663.

Roger L'Estrange.

Doomes-Day

Not so Neer, as Dreaded.

IT hath been the subtil aims and endeavours of *Impostors*, *Incendiaries* and *Deluders*, in all Ages, first to coyn, and then to spread Stories and Fables incredible and miraculous, upon the Understandings and Beliefs of the Vulgar (which are always the most credulous) sort of Men. And the better to Angle for credit to their delusory Devices, and dangerous Designes, they commonly bait the hook of their Villanies with some serious pretence of an *Heavenly Embassy*; laying the load and main weight of their Deceits upon the *Stars*, and *Cœlestial Apparitions* sometimes; and other times upon pretended *Visions*, and *Enthusiastical Conceits*, &c.

Thus some among us have endeavoured, first, to make a meeting of all the Planets in *Sagittarius*, *Decemb.* 1. 1662.

(which, as I shall hereafter prove, is not at all true) and next, to force this meeting (as they call it) to portend a *period to the World*, or at least many mischiefs and mishaps to *England*, the onely place they most of all hope to affright and terrifie; and (the better to make room for these their idle and fictitious insinuations) they reflect upon the *Flood of Noah*, and tell us, that as a fit *Harbinger*, or Forerunner thereof, the Planets were then all of them conjoyned in the Watry Signe *Piscer*: And as then (and from that cause onely) *the world was drowned with water*; so now, from this meeting of all the Planets in a Fiery Signe, they tell us, we must expect *the world shall be consumed by fire.*

And these Mischief-Mongers, and hot-headed Enthusiasts, to the end they may affright the world the more, they would seem to call in to their assistance (as a fit second to the meeting of the Planets in *Sagittary*) the *great Conjunction of the two Superiour Planets* Saturn *and* Jupiter; which (according to Astronomical supputation) I grant did happen *October* 10. 1663. And thence they twattle of a *Fiery Trigon* *, and other amusing matters; which upon a serious debate or question, I dare aver themselves know nothing of.

* *One or two Pamphlets I have seen in print so Entitled.*

And that these *Forgers of Fables* may prevail in their designes the better, unto these Planetary Assertions (which I shall, I suppose, anon prove groundless) they subjoyn many strange relations of *Visions*, *Revelations*, &c. as also of *divers Suns* and *Moons seen in the Heavens*, besides the true ones; as also, of many other *strange lights*, and of *Rainbows*, &c. conceiving them the certain presages of what they conceive the others to be. Thus then, (to speak favourably) they not knowing the proper causes of things, they opiniate that miraculous and monstrous, and of no less mischievous tendency, then the destruction of the world, or *the infallible ruine of this Kingdome*, &c. when indeed the grand evil and prejudice such things foretoken, are onely to be found in the disturbed fancies of those that thus vainly and groundlessly talk of them, and the

the credulity and ignorance of those that put Faith in them.

And that I may the better evince unto the World the incertainty of such-like Fancies and Fictions, and convince the Propugners of such impossibilities and reports, (not reasonably to be believed) I shall particularly consider,

1. *The Positions of the Planets* December 1. 1662. *with their probable Effects, &c. and unto whom they particularly relate.*
2. *The great Conjunction of* Saturn *and* Jupiter, Octob. 10. 1663.
3. *Something of Visions, Prodigies, &c.*
4. *Some Reflections upon Dooms-day, or the End of the World.*

For the satisfaction of the discontented sort of people in this Nation, (whose good I aim at in my appearing publick upon this occasion) I shall be somewhat the larger; and prosecute every one of these Particulars in a distinct Section, as my method prescribes.

Section 1.

Of the Positions of the Planets December 1. 1662. *with their probable Effects*, &c.

UPon the first day of *December* 1662. at Noon, (a day by many presumed to carry so much of horror and dreadful signification in it) the seven Planets were (both in Longitude and Latitude) according to the best Astronomical Calculations, thus disposed in the Meridian of *London*.

Longit. Planetarum.	deg.	min.		*Latitudo Planetarum.*	deg.	min.	
☉	19	47					
☽	28	19		☽	4	45	
♄	9	17		♄	1	33	North.
♃	0	6	♐	♃	0	46	
♂	25	40		♂	0	45	South.
♀	5	2		♀	0	44	North.
☿	10	6		☿	2	34	
☊	13	57	♏				

The pretended meeting of the Planets in Sagittary Decem. 1. 1662. *apparently false.*

By which Systeme of their Positions, at the time aforesaid, it plainly appeareth unto my sight, that all of them are so far from being in Conjunction, that not any *two* of them are *exactly* so united. And indeed, if we shall but seriously consider this Position of the Planets in the Heavens, we shall finde that (although I have, following the steps of our best Ephemeridist-Masters, noted their places for

for the Noon-time of the day) they are not all of them really then in *Sagittary*. For, *Astronomers esteem a Planet to be properly and really in that Signe of the Zodiack with which he ascendeth and cutteth the Horizon.* This premised, it will plainly follow, that *Jupiter* is truly and properly (*secundum Latitudinem*) in *Scorpio*. For a certain proof whereof, observe the Demonstration following.

A Planet according to his Latitude, may be in a Signe different from what his Longitude discovers.

The Oblique Ascention of *Jupiter* in six minutes of *Sagittarius*, in the Latitude of *London*, is (*sine Latitudine*) 265 *deg.* 32 *min.* But his Oblique Ascension with Latitude, *viz.* with 46 *min.* of North Latitude, is 264 *deg.* 31 *min.* which exactly agrees to 29 *deg.* 22 *min.* of *Scorpio* in the Ecliptique: *Jupiter* must therefore cut the Horizon with that point of the same.

Now then, if thus it be, that all the Planets are not in *Sagittarius*, (as hath been proved) must it not be both vain and frivolous for any man (let him be either Astrologer or other) to affright, terrifie and amuse the world upon a pretended meeting of them all in the *Fiery Triplicity? and thence for to threaten a destruction of the world by fire?*

But suppose we should admit (what some Brain-sick Prognosticators would willingly have) that the Planets were all of them in *Sagittarius* that day; yet unless they had been in Conjunction there, I must tell them it is such a Position, and so strange a Marvel, that indeed signifieth nothing at all: I mean no such general and malignant matters or things as are by them pretended therefrom. Yet I deny not but that the progression of the Planets through the whole twelve Signes of the Zodiack, or their Position in any part thereof, have a particular (yet remarkable) signification; but then it is relative onely to such whose Nativities either Sympathize or Antipathize therewith. As for instance: *Such Persons or Natives that shall happen to have Saturn or Mars passe the Hylegiacal points of their Nativities, shall receive great damage and prejudice thereby*, &c. *But those that shall have the benign Planets*

The Transits of the Planets of great signification in a Nativity.

nets Jupiter *or* Venus *upon the principal points of their Radixes, such will be made prosperous, and obtain considerable advantage therefrom.* And of this, Experience is an assiduous Evidence.

Again, still supposing that all the Planets had then been in *Sagittary*, as is most untruly (you see) obtruded upon the beliefs of many people; yet, unless they all of them had been in Conjunction there, either Platiquely or Partilly, (as Astrologers speak) *viz.* in the same degree, or within the mediety of their Orbs; they could not afford any true or real ground to any sober or serious man, to threaten or menace the world with a Destruction or Ruine by fire. *For it is the union of Beams that signifieth Desolation, or Destruction and Ruine, or portendeth Happiness.* But on the day-before-mentioned, of all the Planets there is onely *Saturn* and *Mercury* which are in Conjunction, and that not absolutely Partil, and *Venus* within the moiety of their Orbs; which according to the opinion of Astrologers, hath no such amazing or terrifying significations, as the burning of the world.

A Planet hath no strength in a Signe before the Fifth, nor after the five and twentieth Degree thereof.

Yet a little further, the learned *Ptolomy* tells us, *That the strength of a Planet is to be observed from the Fifth, to the twenty fifth degree of a Signe.* Which in this matter seriously considered, we shall finde that neither *Jupiter*, *Mars* or the *Moon*, can then have any real signification of those strange and amusing Matters pretended to be portended by this (as 'tis idly and untruly worded) prodigious meeting of all the Planets in *Sagittary*; the *one* of those *three Planets* being not in that *Signe*, and the *other two* just going out *thereof*. And there is no man but will (if his Reason be not depraved) judge it most absurd, to *suppose that to have signification, which wanteth strength or power to turn such signification into act.* Thus we see that by this last Argument, here are no less then near *half of the seven Planets* in their signification, and position likewise, taken away *from this pretended mighty Cœlestial Congress.*

But

But letting pass these Arguments as too curious and knotty, for many of our ignorant Astrologers either to con in two, or three; I will descend to another, but more familiar Question, and such as one as may better comfort with the general Reason; *viz.* If all the Planets at the time before-mentioned had been in *Sagittarius*, as is falsly pretended, I would then fain know, why the banging of the world, or any such calamitous mischiefs to these Nations, must therefore needs have been prefignified more, now then at other times? For I finde, by being conversant in the Tables of the Motions of the Planets, that this is not the first time since the (supposed) time of the Creation of the world, that they have been thus (yea, more unfortunately) posited. And it is no news to any man, though but meanly versed in Astronomy, to finde almost all the Planets posited in one signe of the *Zodiack*, and that very often; as I shall prove by a few instances.

Anno 1562. *June* 29. all the Planets (except *Jupiter* and the Moon) were in *Cancer*, a Signe of the Watry Triplicity.

Anno 1564. several days together in the moneth of *July*, were all the Planets (except *Venus* and the Moon) in *Leo*, a Signe of the Fiery Trigon.

Anno 1584. *March* 28. and 29. days, all the Planets were in the Watry Signe *Pisces*, except the Sun and *Jupiter*, who were conjoyned in *Aries*.

Anno 1603. *November* 22. and 23. all the Planets were in *Sagittarius*, (a Signe of the Fiery Triplicity) except *Mars*, who was then in *Virgo*, in Quartile to moe then several of them; in effect more mischievous then if he had been in Conjunction with them. And the world (we see) hath outlived that, 60. years and upward.

Anno 1618. on *April* 29. and 30. days, all the Planets were in the Fixed, Earthly Signe *Taurus*, except *Jupiter* and the Moon. And the Moon was then in Opposition unto them from *Scorpio*; (by some Astrologers called the most

most malicious and pestilent Signe of the Zodiack) yet no dismal Effects attended this *Satellitium*.

Anno 1622. on *June* 27. and 28. all the Planets were in *Cancer*, except *Venus*, and she was with *Cauda Draconis* in *Taurus*.

Anno 1623. *June* 21 day, all the Planets were in *Leo*, (a Signe of the Fiery Triplicity) excepting the Sun and *Mars*, and they were in Oppoſition to each other at that time, from *Cancer* and *Capricorn*, which Aſtrologers call Cardinal and Tropical Signes.

Anno 1624. *Sept.* 1, 2, 3. days, all the Planets excepting *Saturn*, were poſited in *Virgo*; and he was then in *Leo*, his Detriment.

Anno 1642. *Feb.* 28. and *March* 1. all the Planets were in *Piſces*, except *Mars* and the Moon; and they were upon thoſe days in Oppoſition from the Signes *Cancer* and *Capricorn*.

Anno 1643. *Febr.* 9. all the Planets were in *Piſces*, a Signe of the Aquatique Triplicity, excepting *Mars*, who was in *Taurus*, the place where he receives his Detriment.

Anno 1656. *September* 7. and 8. days, all the Planets were in *Virgo*, a Signe of the Earthly Trigon, excepting *Jupiter*: *Upon which occaſion I wrote my* Cœleſtial Ambaſſador; *and have therein preſcribed an eaſie method for to judge of the Effects of Conjunctions, fit and reaſonably to be judged of.*

Anno 1658. *Sept.* 19. five of the ſeven Planets were in *Libra*, a Signe of the Aereal Triplicity, an Æquinoctial Signe, and the Exaltation of the cruel Planet *Saturn*.

Anno 1664. upon *Decem.* 14. five Planets will be poſited in *Capricorn*, a Signe of the Earthly Triplicity.

Anno 1677. upon *May* the 21. and 22. that year, all the Planets, except *Jupiter* and *Mars*, will be in *Gemini*; and they will be in Oppoſition to each other from *Leo* and *Aquarius*, Fixed Signes.

And

And if any person minded to take the pains to consider of the Motions and Positions of the Planets further, they shall finde more Examples of this kinde, (for I have herein but given the Reader a brief taste of what I could more largely have presented him withal) which will tell him plainly, and truly too, *That it is either mens ignorance of these things that makes them to wonder at them, and to be so ready to assigne such impertinent and incongruous Effects unto them; or else their knavery, that they may thereby bring to pass their villanous and dangerous Designes, and not be subject to suspition.* Otherwise, I would fain know why the same Positions formerly, were not attended with the same Effects, as these Positions of them (now under discourse) were, and yet are, by many expected.

——— *labuntur & ordine certo* Pontanus, Lib. 1. de
Sydera; tam varios rerum patientia casus. Stellis.
Illa suos peragunt motus, servantq; tenorem
Sorte datum, &c.

———*The Lamps of Heaven move on*
In their old paths: The Planets cannot stray
In all their wandrings from their Native way;
Or loose that Influence *which first they got*
Consign'd unto them, by their proper Lot.

This therefore shall serve for the explanation and signification of the meeting of all the Planets (as is supposed) in *Sagittary*, *Decemb.* 1. 1662. and for the satisfaction or conviction of all those that would have any thing of *Dooms-day* thereby be pre-signified.

Sect. 2.

Some Reflections upon the great Conjunction of Saturn *and* Jupiter *in* Sagittarius, October 10. 1663.

IN my Ephemeris, or Almanack for this present year 1663. I have delivered somewhat touching this subject, and have (I suppose) fully evinced unto the Intelligent Reader not onely an improbability, but impossibility for any man to predict the certain effects that shall succeed this so famous Conjunction.

Not that I believe or suppose such a Conjunction can or shall want Effects, and those very splendid; and therefore I say in my *Octobers* Observations, against the time this eminent Conjunction happens, thus:—"*Conjunctio magna* Saturni & Jovis.—*It happens but once in seven or eight* "*hundred years; its Effects therefore cannot be discovered by* "*the wisest of Mortals. We may say they will be famous:* "*but what they shall be, or when they shall appear, Astrologie* "*hath no tongue to declare. Let us therefore warily eye the* "*Providence of God in those Mutations (whether good or e-*"*vil) that this eminent and unusual Congress is the precur-*"*sor of.*

That this eminent Cœlestial meeting shall have very famous and glorious Effects, is most Rational to be believed, and that upon several eminent good grounds, *viz.*

1. The Planets conjoyned are the two superiour Cœlestial Movers.

2. Their congress or meeting is in *Sagittarius*, a Signe of the Fiery Trigon.

3. It is a Cœlestial meeting that (Astrologers well know) very seldome happens. Now,

Now, the more considerable the Planets are that meet, the more famous will the Effects of that their meeting prove: and the more worthy and eminent the place is in which they thus conjoyn, the more admirable are or will be their significations: and the more rarely and seldome such Bodies do unite, the more significant and illustrious is the Embassy they have to deliver to the world: For those Bodies that do not often meet, when they do, they joyn together for the greater and more famous purposes.

Though the effects of this great Conjunction will be famous, yet it is not in the power or skill of the wisest of men to particularize them.

But although this be granted, (as indeed it must) yet I hold it impossible for the wisest of men to predict or divine the particular effects or signification of this great Conjunction; and that for these Reasons, *viz.*

(1.) It is a Conjunction that seldome happens, *viz.* but once in seven or eight hundred years; no man therefore can have any particular experience of what Effects may probably succeed the same. And if any shall presume to hope to be assisted by Chronologie, I tell them that is uncertain, and subject to errour.

Chronologie not certain, a cause of errour in Predictions of this kind.

(2.) But should I grant that Chronologie could truly furnish an Artist with the exact and precise truth of what hath happened after the celebration of such Conjunctions, (which I deem somewhat improbable) yet would he be to seek of a certain foundation whereon to build a Judgement for time to come, it being impossible to obtain the true Position of Heaven when such a Conjunction *ad punctum* happens; and without a Figure to pretend to give a Judgement, is every whit as vain and idle, as for a Pilot to steer or guide a ship without the assistance of his Compass.

The true Figure of a great Conjunction not attainable.

(3.) But should we allow a possibility (of what is indeed impossible) that a Figure thereof were attainable, yet the Artist being a Man, and so subject to errour, may be apt to mistake in his Calculation of the Effects which (allowing Chronologie likewise certain) may have succeeded such a Conjunction formerly: for he may easily assigne such and such matters or things to the Conjunction as *cause*.

An Artist may easily mistake in taking a non-cause for a true cause.

as the Effects thereof, which very probably may be presumed to have been signified by Eclipses, or other less Conjunctions, or Transits, or Vernal Ingresses, &c.

This seriously preponderated, I assert, "*That this* "*Great Conjunction affords no ground at all from which either* "*our Astrological or Presbyterian Enthusiasts can any way* "*rationally threaten the world with a destruction by fire; or* "England *in particular with Wars, or other mischiefs; no,* "*although it happen in the Fiery Trigon.*

Before I close this Section, give me leave to correct the gross errours and mistakes of some Astrologers among us, committed in their Writings this present year 1663. because they somewhat relate to this great Conjunction, and are occasioned by the same.

An ignorant Artist in his pretended Judgements upon this great Conjunction justly taxed.

One there is among us, who (having made the world believe he hath had a great deal of skill in these matters) calleth this Conjunction very often a *Little Conjunction*, and a *Minor Conjunction*: telling us that some able Artist (such another probably as himself) intends a particular Treatise thereof: but lest this Artist boasted of should fail, and we be deprived of some Astrological Ignorance, and (I was about to say) Nonsence, to be in Print fathered upon this *Great Conjunction*, this Author gives us an account of the Conjunctions Effects in these words: — *We conceive the genuine sence of this present Conjunction is, that generally mens intentions or actions will wholly intend to settle or unsettle the Laws and Constitutions, Customes, Usances, of whole Nations, Governments, Kingdoms and Commonwealths; or the full establishing, or utter disturbance of Families, and their Estates, Religion of several Judgements, and its attendances, Priviledges,* &c.

In which words, if any man can finde either good Connection, true Art, or fair propriety of speech,—

Erit mihi magnus Apollo.

As great Apollo, *he*
Shall ever be to me.

Mens

Mens intentions, intend to settle, or unsettle, &c. and this is the genuine sence of the present Conjunction.—— To pass over the apparent Tautologie hereof, I suppose it will be a truth believed on all hands, to carry the undeniable, That if Men intend any thing at all about Laws, Customes, Constitutions, &c. it must be *either to settle or unsettle them*; Let this intention proceed from the influence of such a Conjunction, or other less considerable *Cœlestial Phænomena:* And so likewise for Families, Estates, Religions, &c. if men intend any thing of, for, or concerning them, *must it not be for, or in order to either their disturbance or establishing?*

But when persons pretending to give Judgement (under the specious colour or covert of Science) upon Conjunctions and Aspects of the Stars, they can have no proper or serious grounds for; what wonder is it, that they thus become Fugitives to Art and Learning, and wander (as led by the *ignis fatuus* of their ignorance or presumption, or somewhat worse) *from the grounds of Science, Sence, and Right Reason!* Any Man (without the knowledge of the Planets) may be most reasonably supposed to be oraculous in such kinde of presages as these: for how can he be mistaken in his Divination, whose Predictions purely depend upon I or No? It is impossible for any *Medium* to be found between those terms, which are purely contradictory. Nor is there any more of Art herein, (or certainty of the truth pretended hereby) then in the throwing up *Half a Crown*; by which action we certainly conclude, that either *Cross or Pile* shall be uppermost.

The same Author in the next Leaf comes to deliver another kinde of Judgement upon this *Great Conjunction*, viz. *A firm Establishment of new-acquired Dominions, or new Families, or new Leagues:—— and this in many places of* Europe.

Now you see in this persons Judgement by this Conjunction, men will sometimes intend to settle and unsettle Govern-

Governments, Kingdomes and Commonwealths, &c.—— and at other times intend onely a firm Eſtabliſhment of new-acquired Dominions, &c. *And this onely in many places of Europe.* And in the ſame breath (almoſt) he urges another paſſage like to the firſt we examined, —— *viz.*—— *It ſecondly intends a Confirmation or Extinguiſhment of ancient Church-matters, Diſcipline or Ceremonies.* Which Terms every one may ſee are directly oppoſite as the former.

How ridiculous, contradictory, idle and vain ſuch Predictions are, I need not take pains to illuſtrate, but leave them to be judged of by Perſons able to diſtinguiſh of Terms, and diſcern the Impoſture, and ignorant juggling of the Predictor, who rather then he will not be ſeen to be ſome-body, adventures to make an Enthuſiaſtique noiſe, though it be Groundleſs, Artleſs, Senceleſs.

This Conjunction of ♄ and ♃ in ♐, not a little or minor, but a major, or great Conjunction.

I come in the next place (having briefly examined the ſubſtance of his Predictions) to demand his Reaſon, why he calls this Conjunction A Little, or Minor Conjunction: for as I can perceive he hath rendred no account wherefore it ſhould be ſo eſteemed. —— There ſeems to me two things eſſentially to be conſidered in the Conjunction of *Saturn* and *Jupiter*; which makes their Congreſs to be called great: *viz.* (1.) The Regality of the Triplicity they conjoyn in; (2.) The Beginning of their Conjunctions for their whole circuit in that Trigon. And both theſe concur to make this a great Conjunction. For (1.) it is the Fiery Trigon in which this Cœleſtial Congreſs is celebrated, the moſt Noble of all the reſt, even as Fire is the moſt eminent among the Elements. (2.) Albeit it ſo happened, that there were two Conjunctions of theſe Planets in the ſame Triplicity, *viz. anno* 1603. *Dec.* 7. and *anno* 1623. *June* 8. yet theſe Planets not continuing their ſeveral Conjunctions in that Trigon, till they had naturally ended their circuit there, they could not be called great Conjunctions, but rather mean, or middle

middle Conjunctions. *But this Conjunction now in* Sagittary, *so begins the Fiery Triplicity, that for many Ages these Planets will make their Conjunctions in the same Trigon; and this without any alteration, or mutation into any other Triplicity:* Ergo, *this must be, not a little, or minor Conjunction, but a great Conjunction.* Nay, the Gentleman that hath been pleased to call this a Minor Conjunction, hath been also pleased to call that in 1603. *December* 7. not onely a Great, but the greatest Conjunction: which how truly it may be so termed, I freely confess I understand not: Perhaps he may have learnt a secret way to demonstrate unto us impossibilities, *viz.* why that Conjunction in 1603. should be called a Great, or the greatest Conjunction, and this in 1663. (though greater then that) shall be esteemed and termed a Minor or Little one.

♄ and ♃ *will make their Conjunctions in the Fiery Triplicity many hundred years yet before they leave the same.*

Astrologers consent, that there are three manner of ways how *Saturn* and *Jupiter* make their Conjunctions; whence they have their several Denominations. (1.) They make their Conjunctions in any of the Trigons in the space of nineteen years, three hundred and sixteen days; and this is called a Minor Conjunction. (2.) They make their Conjunctions from one Trigon to another, according to the order of the Signes, as out of the Fiery into the Earthy, in an hundred ninety and nine years, and three hundred sixty six days; and this is called a middle or mean Conjunction. (3.) They make their Conjunctions in seven hundred ninety five years, two hundred and twelve days; as from *Aries* to *Aries*, or *Sagittarius* to *Sagittarius*, with respect to the mutation of the Triplicity, *&c.* and this is called a great, or the greatest Conjunction that can be. But of this subject let the ingenious Reader apply himself to *Cardan*, *in his Commentary upon Ptolomy, fol.* 362. (that I mean printed at *Lyons*, *anno* 1555.) where he may receive exacter satisfaction then my present occasions will permit me to afford him.

The several Conjunctions of ♄ *and* ♃, *and how they are called, and in what time they are severally made.*

There

Another pretended Artiſt taken tardy in his fictitious & groundleſs Predictions upon the great conjunction of ♄ and ♅, &c.

There is another Perſon who pretends to be well acquainted with the Calculations and Effects of Conjunctions; and he ſaith in one place of his Book, *anno* 1663. *this Conjunction of* Saturn *and* Jupiter *happens on* Octob. 10. *near high Noon*; (it may be as neer Midnight, for ought he or any man elſe knoweth) yet in another place of the ſame Book he telleth us, it *happeneth the* 12 *day, neer* 7 *a Clock in the morning.*

This I know, theſe two Planets will be in Conjunction at the leaſt ten days (perhaps more) before and after the tenth day of *October*; but the preciſe day according to the beſt Aſtronomical Tables, they will make their exact Conjunction, will be on *October* the tenth, *anno* 1663. but their Orbs touch many days both before and after. But this pitiful Judger of Conjunctions commits a greater errour then this immediately following it, in theſe words:— *There hath been ſix Trigonical Revolutions paſt, before this laſt entrance of the Planets into* Aries 1603. —— In 1603. theſe Planets were in *Sagittarius*, and as far from *Aries* as a Trine is diſtant from a Conjunction, *viz.* 120 Degrees; and ſo far is this ſtrange Aſtrologer diſtant from the truth. I ſhould willingly have conceived this to have been the Printers errour, as not willing to believe any man pretending Aſtrologie ſo ignorant, and ſubject to errour; but meeting it in his Book in words at length, and no way corrected, I cannot do leſs then ſuppoſe it to be a part of its Authors remarkable property, Ignorance: and that which confirms me ſo much the more, is, A moſt egregious miſtake by him committed in the moneth of *January* in his Almanack. He ſaith there, — *The* 28 *day*, ♂, ☉, ♀, *and* ☿, *viz. Mars, Sol, Venus, and Mercury, are all Combuſt.* Certainly his Brains and Skill likewiſe muſt needs be in combuſtion, that ſhall ſay or write, the *Sun*, which combures all the Planets, can himſelf be combuſt. But he proceeds, — *Obſerve, the two Superiours conjoyn* 23 *day, and all the reſt the* 28 *day. Expect great and prodigious*

The Sun *combures all Planets, but can be combured of none.*

prodigious Effects.— On the twenty third day there is no ſuch Conjunction of the ſuperiour Planets, as this idle fellow ignorantly twattles of; nor are the other five in exact Conjunction that day neither: Although I grant the Moon is applying to the Conjunctions of the *Sun*, *Mars*, *Mercury*, and *Venus*, but meets with the Sextiles of *Saturn* and *Jupiter* by the way. I perceive this forward Aſtrologer underſtandeth not what *Fruſtration*, in an Aſtrological ſence, meaneth. Now therefore, if Perſons ſhould expect from theſe idle ſtories *any great and prodigious Effects*, they muſt likewiſe expect to be deceived therein, as certainly, as before they have been by him in their pretended cauſes.

To demonſtrate unto the ingenious Readers, that thoſe days he mentions, *viz. January* the 23. and 28. there were no *ſuch cauſes*, and therefore there can be *no ſuch prodigious Effects*, I will preſent them with the Planets places in Longitude, thoſe two days at Noon, that either his ignorance or impoſturiſm, or both, may the more conſpicuouſly appear.

*Jan.*23. 1663.

	deg.	*min.*	
☉	13	50	♒
♄	14	42	♐
♅	10	12	♐
♂	6	38	♒
♀	11	42	♒
☿	7	5	♒
☽	8	41	♐
☊	11	8	♍

*Jan.*28. 1663.

	deg.	*min.*	
☉	18	54	♒
♄	15	4	♐
♅	10	57	♐
♂	10	34	♒
♀	17	58	♒
☿	15	40	♒
☽	10	57	♒
☊	10	53	♍

By which Glaſs, you may eaſily perceive the cauſeleſs cauſe this Perſon had to terrifie the world with the expectation of *great and prodigious Effects*.

But notwithſtanding theſe groſs errours and overſights,

this confident Fellow is not quiet, but rails at divers persons professing knowledge in the Stars; calling them Star-Fools, that babble so much of the Stars, and know no more vertue they have then a Hop-pole; calling them Moon-calves, &c. But whether his ignorant self do not more properly deserve those Epithets he so lavishly bestows upon others, (the foregoing Discourse considered) I leave such as are Artists to judge.

Sect. 3.

Touching some pretended Revelations, Prodigies, and their Forged Effects.

BUt although the Stars (or Astrologie, the Science of the Stars) are no way favouring such idle Opinions as the Destruction of the world by Fire, or the time of its Dissolution; yet so strangely impudent are many in this our Age, that they pretend to believe they have a certain prescience of these things, either by Revelation from the Spirit, as they (sometimes blasphemously) word it: or else from the observation they seem to make of certain Apparitions or Prodigies.

As to the first, it is very sufficiently known, that none but Melancholy Persons are subject thereunto; and these kind of people pretend unto the acquaintance of Revelations, and such-like mysteries, either from Envy or Frenzy: for the former, they deserve censure; for the latter, pity. History informs us, (as one ingeniously notes) that many men have fancyed themselves Monarks, Popes and Emperours; when as in truth they have been but Foot-boys, Grooms, and Serving-men. And many again, pretending to these matters of Revelation, have been found to have

Moor Enth. Triumph.

have more of Villany, then Melancholy in them; by which means they have acted, agitated, and brought about very eminent and considerable Designes.

But suppose we, that many of these kinde of persons in their pretences to Revelation, Inspiration, *&c.* have no designe at all, either against the Church or State they live under; yet it is not enough that because they pretend to these matters, that we must therefore believe them to be more then they are; or that they are able (beyond others) to approach the presence of God; or that they are as Lords of Gods Council, because they pretend so highly to the Spirit: for all these their fair and spiritual ptetences, are nothing but the effects of an absurd Melancholy; and proceed not from any preternatural or supernatural cause: as it happened in *David George*, *John* of *Leyden*, *Jacob Behmen*, and infinite others, both of former and latter times; of whose Actions and Exploits, History is not barren. *For when this humour predominates in a man, it makes his brain (or rather the Nut, or Top-kernel thereof, as* Des Cartes *expresseth it, to) seem like a crackt Looking-glass, receiving thereby a thousand various thoughts, conceits, and shapes of things, which they (with a confused imagination and Judgement) beholding, do suppose real; and are therefore the more bold in pretending to Vision and Revelation, and in reporting things (incredible and untrue) which they believe to have heard and seen.*

Persons pretending Visions, Revelations, &c. more melancholy then spiritual.

Des Cartes Pass. Soul.

But I shrewdly fear, the Enthusiasts of our days deserve no such charitable construction to be made of their actions or pretences. For it appeareth conspicuously to all men, that the Visions and Revelations they lay claim unto, and pretend an interest in, proceed rather from Envy then Frenzy; and that under pretence of these matters, masking their intentions with the glittering Vizard of Religion, (I mean those *Piæ fraudes* formerly used among us, to the almost ruine of the three Nations) they designe to act over their old Villanies again in these Kingdoms.

And to assure the Reader, that these are not the men they

seem to be, although they colour and cover their intentions with a specious pretence to Piety, &c. let him consider them according to the Characters that rationally bespeak both what they have been, and at present are.

The Discontents of these Kingdoms, the onely discoverers of Prodigies, and Broachers of Visions and Revelations

1. These Persons that thus pretend to Visions, Revelations, &c. and thence to cant the confusion of this Kingdome, as well as the destruction of the World; are Discontents, either of the Clergie, or Laity: (*i. e.*) Such as have been thought worthy by the grand Council of this Nation, the Parliament, not to exercise any Office or place of Trust in this Realm, either in Church or State. Which Act, though it be but their just due and merit, yet gives a pretended occasion for their Envy to sit and brood upon their Melancholy; whence issues their pretended Prophecies, Visions, and Revelations of the Ruine and Destruction of those, whom they had once by Perjury, Rebellion, and mocking of God, *pro tempore* destroyed.

2. They are not onely Persons disgusted, but the most of them Men of desperate Fortunes; and value not therefore any matter or thing they shall have opportunity to report or spread, though it be to the infection of the whole Kingdome: for their conditions being as abject and low already as possible, they stand in dread and fear of nothing they shall promote, or pretend unto; being captivated by the Proverb, *He that sits on the ground can fall no lower.* This is the plain (though poor) encouragement they take to kindle their sparks of Mischief and Rebellion; which if they catch, *England* will once more be cast into the fiery furnace. Such persons being of the nature of fire, are always desirous to convert every thing into its own likeness. *The poor man*, saith *Solomon*, (or person of a desperate Fortune) *is like a sweeping Rain*, Prov. 28. 3.

3. They are not onely persons desperate in their Fortunes, and discontents in their Minds; but like the Grave, or Barren Womb, in their desires unsatiable. From this vicious

vicious temper and thirſt unquenchable of theirs, they have ruined and deſtroyed more in twenty years, then by the greateſt Zeal, Care, Loyalty and Induſtry can be repaired in one thouſand; and yet they are not ſatisfied. For ſince it hath pleaſed God to reſtore his Majeſty to his Kingdoms, and the Kingdoms to their priſtine Government, theſe perſons cannot be content to have their Rebellions and Treaſons defaced with a Royal *Deleatur*, but becauſe they have not the power to reign in their inſatiable pleaſures which they took in Ruine and Deſtruction, as before, they take upon them (with the greateſt ingratitude imaginable) maliciouſly, to doom that to death which gave (and yet continnes unto them) Life.

4. Theſe Perſons uſe this their Engine of Villany and Politique way of miſchief, for the diſcomfiting and terrifying this Kingdome, as may be reaſonably preſumed for this Reaſon; In that they were (many of them) men of eminent Grandeur, and great Eſtate; which in our late times of confuſion they had by Rapine, War and Bloodſhed acquired; and being now in ſome reſpects forced to refund, and part with much of their ill-gotten Goods, they labour (with the Dragon or Devil in the *Revelations*) and ſtruggle hard, that they may not fall from the Heaven of their (once not thought of) happineſs, without pulling thence a third part of the Stars with them. Could they but have the power (as they have the ſtomach) to lay *Englands* Peace and Glory in the duſt, and once more embrue us in another Civil War, ſetting us all in a flame, they would then be contented; though by the light thereof, they ſhould read the Bills of their own Loſſes. But that they may aſſure themſelves, that neither their Deſignes, or their forged Revelations, ſhall either have effect, or ſignification of this Kingdomes Ruine, the onely thing they ſeem ſo zealouſly to thirſt after, I aſſert, —— That the happineſs of this Nation is built upon a Rock, too mighty for them to attempt, and too powerful for any Enemies to impugn. And this I have demonſtrated at large

in

in my Treatise, entituled, *Britains Royal Star*; unto which I refer the Reader.

What hath been said of those that thus thunder of Visions and Revelations, may equally be referred to them that pretend to lay such great weight upon Prodigies. Howbeit, I would not have any to suppose me so irrational as to deny Prodigies, for I acknowledge that God Almighty oftentimes giveth forth his Premonitions by Prodigies, especially when he hath an intention of punishment either to Nations or Persons: according to that true saying of *Herodotus*, *Cum Deus puniturus est gentem vel orbem, prodigiis id solet prius significare*: (i.e.) When God intends to punish a Nation, Country, or City, he is first wont to give them notice thereof by Prodigies. It is this onely that I contend against, *viz.* That many things said and pretended to be Prodigies by the Enthusiasts and Discontents of this Age, are neither Properly or Really such. For, if a Rainbow, or two or three Suns or Moons, or a *Hyatus*, appear in the Clouds; or if a River abate but of its common Quantity of Water; these things (I say) are immediately bruted about for Prodigies, when in truth they are none at all; for there is hardly a moneth in the year (a moneth did I say! nay a week, perhaps a day) but in some place of this earthy Globe, some (if not all) of these things happen. And should we conceive these to be Prodigies, we must necessarily believe, that the whole world consists of nothing but wonders; and that there is not any thing natural therein, of which a sober account can be rendred: but it is equally erroneous to conceive the first, as to conclude the latter.

That there are Prodigies in Nature is not questioned; but that all things said to be such, are so, is (and ought to be) denied.

I do allow that Prodigies have eminent, wonderful, and astonishing significations: but that these things are either such, or have such significations, may be reasonably denyed upon the former ground urged. It is true, that the apparition of them to the eyes of Vulgar men, and such that are illiterate; whose ears before having been abused with

with ſtrange ſtories, beget amazement; whereas indeed they would be leſs terrified and affrighted thereat, very probably nothing at all, were it not for the forged ſignifications that the ſubtile and knaviſh Reporter maketh of them. Now that I may the better evince to the Readers hereof, that theſe ſeveral things have a real and proper cauſe in Nature, (and therefore not properly at all to be eſteemed as Prodigies) I will conſider them briefly apart, in manner and form following.

1. *Of the Rainbow.*

THe Rainbow is an apparition of many colours (Bow-faſhion) in a dark, wateriſh, and hollow cloud, reflected by the Sun-beams in oppoſition unto it, as moſt Philoſophers and Naturaliſts urge. For your Luminous Bodies do cauſe bright Images and Colours at a diſtance, upon any clean and thin object; and the Sun of all Bodies being the moſt lucid, and the water thin and clear, is the reaſon why by the Suns reflexion upon a wateriſh Cloud, a Rainbow is begotten. And this apparition is commonly to be ſeen; yet never hath any other ſignification but of Rain, or Fair Weather: Of Rain, becauſe it cannot appear but in a wateriſh Cloud, which is ſo prepared, that it is ready to fall into drops. Of Fair Weather, becauſe when the Sun-beams are ſtrong, and the heat is grown ſo great, that the moiſture of the Cloud is thereby dryed up, and the drops attenuated into thin Air. Theſe are not onely naturally the common ſignifications, but the natural ſignifications of Rainbows. Other ſignifications hereof, (beſides that which Divines urge, as, That it is a ſigne of the Covenant between God and his people; whence, ſay they, it hath its Name, and is called *Iris*, from ἴημι, which in Latine is *Dico*, ſignifying, *I ſay, declare, or publiſh*; as if God intended by this ſigne never to drown the world again) I am I acknowledge fully ignorant of, and would be glad of further information hereof, and ſatisfaction herein from any man.

The true and proper cauſes of the Rainbow, acquit it from being a Prodigie.

2. *Of*

2. *Of many Suns seen at once.*

Mock-Suns not miraculous or prodigious.

NOr is it miraculous and prodigious for more Suns then one to appear (seemingly) at one time. For when a smooth Watry Cloud of equal thickness is placed on either side of the Sun, there will be an appearance of three Suns, whereas in truth there is but one; and the other two are onely παρήλια, or as *Peucer* calls them, *Solis imagines*, the images or shadows of the true Sun, caused onely by reflection or refraction of the Sun upon the cloud on either side: and if at any time there be more pieces of such a cloud then one, set at a convenient distance on either side, then may there be many Suns seen to appear. These being the proper causes of the *Parelii*, or Mock-Suns, I cannot see any reason why they should (when they do appear) have any more signification then other common clouds, who always loose their significations with their disappearing.

3. *Of the* παρασελήνη, *or many Moons.*

Mock-Moons common, and not supernatural.

HAving before treated of the *Parelii*, or Mock-Suns, it is not very difficult for any ordinary capacity without further instruction to arrive at the knowledge of the causes of the *Paraselenæ*: for they are *Lunæ Imagines*, or certain Images or shadows of the Moon, represented in an equal cloud, which is watry, smooth and polished, even like Glass. And that the Mock-Moons have some signification of the Weather, no Naturalist (as I know of) denieth: but not one of them, as I can finde, assigneth any other effects unto them at all. I do not hold it impossible for such things as these to appear either at or before some eminent Catastrophe on earth; but should I make them the signes or causes of such a Catastrophe, I must prove them always to be attended with such effects; and that surely is impossible for the wisest of Mortals to perform.

4. *Of*

4. *Of the* Hyatus.

THis *Hyatus* is a Meteor that is to be seen in any hot Evening, as it were to rend the clouds; whence it is called *Chasma*, ἀπὸ τῦ χαίνω, (*i. e.*) to gape or open. And of these gapings or chaps in the clouds, there are several sorts; some whereof are wide and large, of various colours; others round, and as it were deep holes; as my self have often observed. The first are caused by the light its being cast into a shadowy cloud, according as it exceedeth more or less in thickness; whence some appear (though in the middle of the Night) of a bright white, almost like to the Day; this is when the Exhalation of which it consists is very thin. Some are yellowish, when the Exhalation is thicker. And some again are ruddy, when the Exhalation is meanly thick. And some are very black, when the Exhalation is thickest of all. And when this Meteor appeareth so wide, that, *ad visum*, it seemeth to cleave the Heavens asunder; then is the Exhalation of which it is made, very thick in the middest, and thin on the edges, so that the Light being received into it, causeth it to appear as though the Sky did rend, and fire break out of it. Secondly, these Meteors appearing round, or like unto deep holes in the Heavens, differ nothing at all from those wide gapings, but that they are less; and therefore seem as if they were certain deep Pits or Holes in the Heavens, and not at all rending or gaping like to the other.

Gapings or chaps in the Clouds almost every hot Evening to be seen.

The Natural causes of these things being thus shewn, can it be less then Madness, or manifest Villany in any, that shall seem to conclude from these, or such-like Apparitions, That Wars, Seditions, Tumults, Change of Government, &c. shall succeed? --- When as we know by assiduous experience, that (almost) every hot Evening produceth such miraculous (what shall I call them?) Nothings: (For so they are (you see) in signification, though

some over-heated, and other malicious heads, would make them of some signal consequence;] and that necessarily from the *Causa Materialis*, of which these Meteors are formed.

5. *Of the drying up of Rivers.*

The abatement or drying up of Rivers, Natural. The several causes thereof.

AMong new-found Prodigies, this to be sure is none, That Rivers are caused by the assembling or meeting together not onely of many Springs, but of Brooks and Fords: which being received in divers places as they pass, are at length for the most part carried into the Sea. But some Rivers there are, which disappearing, seem to be swallowed up of the earth; but probably into the Sea, by some secret and unknown Chanels. Some Rivers again there be, that hide their heads under the earth, and in another place far distant break out again. But that the exsiccation or drying up of a River for a time, or for ever, can be of any evil signification or tendencie unto that Kingdome or Nation where it shall happen, (beyond the loss of the water) no Philosopher, or learned Naturalist ever yet urged. Nevertheless here in *England* a great Pretender to the mysteries of Nature, in his Book *Anno* 1662. writes, — *The drying up of the River* Darwent *near the Town of* Derby, *for some certain hours, is no less then a Wonder*, &c.— In answer, or in opposition rather, to which, I assert, That that onely is to be esteemed wonderful and prodigious, of which no Natural reason is to be rendred, or for which no cause can be found. But we by experience know, it is natural for Rivers to abate, and to encrease. — They then abate or grow less, when the terrene parts at the bottom are of an exsiccating nature; as it is often seen in those Rivers, whose bottoms are of a sandy quality, and themselves fed by Springs descending from Hills somewhat remote from them. This very commonly happens in a hard Winter, which probably may be caused by the Frost binding up the mouth of the Spring that feeds it, and not suffering it to perform its natural

tural Office to the River, unto which it is designed.—— They then encrease, when from divers certain Ebullitions or Boylings at the bottom, constant Excitations of the water are made, (for there are Springs most certainly below or under, as well as above, or without the River, unto which it is beholding) or from a constant and never-failing supply, from the visible Spring that feeds it. *Ergo*, neither way prodigious or miraculous.

What would the Reporter of this insignificant story of the River *Darwent* have wrote, had he had a certain River in *Palestina* for his subject, which (as *Josephus* reporteth) keeps a violent swift course for six days space together, and always on the seventh day remaineth dry? whenas an abatement of this River for some few hours, hath so far dissetled his fancie, that nothing but a Miracle must set him right again. Nor doth his urging the story of the River *Ouse* in *Bedfordshire*, (ceasing its course suddenly, and standing still *Anno* 1399. so that men passed three miles on foot in the very depth of the Chanel) any way favour or support his idle insinuations; since (as Dr. *Childrey* soberly, and with good ground supposeth) the cause thereof might be some sudden Frost (the time of the year being seasonable for it) which might congeal those waters that fed the stream at their first issuing out of the earth, at the head of the River; the rest of the waters in the mean time passing away, because being in motion, they were not so capable of congelation. Notwithstanding the story mentions not a word of the Frost, which peradventure might be the cause of it for all that: the custome of those that tell such strange stories, being prudently to conceal those particulars that are likely to bewray the natural cause, and spoile the miracle; it being as natural to the generality of humane Creatures to love being the Authors of wonderful stories, as to laugh. And so I conclude the third Section.

De bello Judaic. Lib. 7. c. 24

Brit. Bac. pag. 85.

Section 4.

Some Reflections upon Dooms-Day, *or the End of the World.*

LEt not the Reader expect that I shall trouble my self much about the Etymologie of the word *Dooms-Day*; let it suffice that we know it is that Day in which each man shall receive his sentence or Doom according to merit. In the time of *William* the Conqueror, there was a Book made, and kept in the Tower of *London*, wherein all the ancient Demean Lands of this Nation are Registred, called, *Dooms-Day-Book*; because upon any difference, the parties contending thereby received their Doom. Others call it Dooms-Day, *Quasi domus Dei*. But thus much of the Word, now to the Thing.

As the Beginning of the World hath puzled the wisest Intellects to discover, so the End of it hath posed the greatest Clerks to determine. *Generatio una abit, & altera advenit; quamvis terra in seculum permaneat: One Generation passeth away, another cometh; but the earth abideth for ever*, Eccles. 1. 4. Which [*for ever*,] most Divines interpret to signifie the Last day, or Dooms-day, *viz.* that time, in which *the Heavens shall melt with fervent heat, and the Earth shall pass away, or be changed.*

That the World shall have an end, (and this as certain as ever it had a beginning) is a truth so splendid, that it cannot reasonably be questioned; no, not by the subtilest Critique, or Sceptique therein. But to believe every fancie, or idle Notion, that the Melancholy heads either of for-

former Ages, or of our own time, have broached concerning the end thereof, would be in an ingenious Person an absurdity of the grossest kind. Philosophy teacheth us, whatsoever hath a birth, passeth and hasteth towards death; and that every thing that hath a beginning, doth necessarily and interchangeably rowle towards its end. And if any man should shew himself so grand an Infidel, as not to believe this; let him but call to his mind the Annual and Quotidian Examples hereof in all things Sublunary, (which are as so many certain Demonstrations in Epitomy of the end of the World) and he must necessarily be convinced. Nevertheless, to determine the end of the world, is (I take it for granted) such a Determination as will never give the Author cause to boast of a judicious Brain.

There are three manner of ways by which I finde Persons too apt and busie in prefixing the time of the end of the world.

1. By { Apparitions, Visions, *&c.*
2. By { Mathematical Conclusions.
3. By { Arithmetical Conceits.

1. By Apparitions, *&c.* When persons by reason of an over-heated Brain and Imagination, shall conceive and believe they converse with Angels or Spirits, *&c.* As it is reported of one *Theoda*, a certain Woman of *Suevia* in *Germany*, *Anno Christi* 848. who prophesyed the Destruction of the world in that year, and her Message she pretended to have received from the mouth of an Angel. After whom in several years, we have had divers others, as certain and true Prophets and Prophetesses as her self. Story maketh mention of one of *S. Gallus* in *Helvetia*, *Anno* 1526. who running up and down the streets of that City, cryed with great earnestness, *That the day of the Lord was come, and that it was at present.* And *Anno* 1530. one in *Germany*, pretending to be acted by the Spirit, raves.

Apparitions and Visions not to be credited so far, as by them to assigne the particular time of the end of the world.

raves at the same rate; and at last so strongly prevails with many, to believe that the end of the World was come, that they grew prodigal of their Goods and Substance, fearing they should want time to consume them.

And it is still fresh in memory, that in our late times of confusion, here in *London*, many Ministers of the Gospel, as *Saltmarsh*, *Sedgwick*, *&c.* (and from their examples, many illiterate men and women) were constantly from the years 1647. to 1656. canting, ---- *That the end of the World was come, and that the day of the Lord was at hand:* Which persons we see have been no less mistaken then the former. Enthusiastick and direct Madness did so extreamly rage and reign in those years, (and a spice thereof we yet have in these) and the end of the World was supposed and talked of, to be so near, That many People (upon my knowledge I speak it) sold their Estates, and threw Moneys about the streets, (expecting themselves to finde the same Quarter as *Solomons* Lily) but afterwards turned Beggers, and were glad to live on the Alms of others.

Some there were again, that they might be the more noted for their Message and Embassy, and to demonstrate themselves the more eminent Converts unto this great Delusion, would wear Sackcloth, and shave their crowns, that thereby they might the more aptly ape and imitate the true Prophets formerly sent of God. Others would wear Papers in different shapes and figures upon their Breasts and Backs, with idle Inscriptions thereon, pretending to come before as a Guard for the approach of the King of Heaven, whom they said was coming. But these Mad-men remember not that the Scripture saith, *He shall come like a thief in the night.* And others there were, that ran naked not onely about the streets, but into Churches, denouncing destruction to the Preachers, and to Mankind in general, and a sudden end to the world. Which wild and unheard-of Actions, *&c.* moved Doctor *Boreman* in his *Nuntius Propheticus* to say, ---- *That there*

England hath had more Mad-men & Enthusiasts within this 20 years, then all Europe, if not the whole World besides.

sprang

sprang up more Heresies and strange Opinions in England *in one year, then in an Age in any other part of the world there did before.*

Secondly, by Mathematical Conclusions. For sundry are and have been the Opinions of Mathematicians and Astrologers about the end of the World, *viz.* As that it should suffer a total and absolute Destruction and Dissolution at the finishing the great year, or Circle; and this is at the least 36000 Solar Revolutions, or common Years: so slow is the Motion of the eighth Sphear. Nay, *Heraclitus* (as *Plutarch* witnesseth) saith, it consisteth of 80000 Solar years. But if we shall give credit to the (incredible indeed) vast number of years of the *Chinesses*, we shall finde that the world, according to this way of reckoning, should have had ere now many endings. For (says *Scaliger*) according to their (the *Chinesses*) account, this year of Christ 1594. (it being the year in which he wrote his Book, intituled, *De emendatione temporum*) is, since the Creation, eight hundred eightscore thousand and seventy three. And *Diodorus* tells us, the world was so ancient in the opinion of the *Caldæans*, that they reckoned it from the time they first began to observe the Stars, unto the expedition of *Alexander* into *Asia*, no less then four hundred and seventy thousand years; supposing the beginning thereof to be long before they began their Observation. *Mathematical Conclusions, no sure ground whereon to build our Conjectures of the worlds ending.*

But these Opinions may reasonably be supposed to be as wide of Truth, as the others fall short of it. I onely urge them to shew the impossibilitie of their designes, who will needs have the time of the worlds ending concluded by such a reasonless conceit: As if the Almighty because he hath tied all the works of his hands to act and perform his pleasure, by a certain Rule, the which they cannot transgress, (I speak here onely of natural things) should therefore be tyed unto a Rule himself. Others there are, who suppose when the Polar Star touches the Pole exactly, that then the end of the world shall be; and now they

they say it is very near the same. But this conceit is purely Contra-Astronomical, and therefore vain and idle. For unless it were possible for the Fixed Stars to alter their Latitude as they do their Longitude and Declination, which as Astronomy teacheth is impossible for them to do, this opinion cannot have so much as the shadow of truth to countenance it.

* Dr. Swan.

Regiomontanus an eminent Astrologer, prescinding from his Rules, (as a Learned Divine of our * Nation observes of him) unhappily fell into this melancholy errour, and supposed the year 1588. should have put a period to the whole Fabrick and Frame of Nature, because (saith he) that year there was a great Conjunction of *Saturn*, *Jupiter* and *Mars*. But here by the way I must acquaint the world, that either this learned Author was mistaken in reading *Regiomontanus*, (for I have not his Predictions for that year, neither could I ever get them) or else *Regiomontanus* was much more erroneous then he reports him. For in that year there was no such great Conjunction as he mentioneth: for *Saturn* and *Jupiter* were in Quartile in a manner all the year round. It is true, there was that year a Conjunction of *Saturn* and *Mars* in *Taurus*, the 28 of *April*; but such a Conjunction happens every two years, and in the same Signe once in thirty years constantly. But the end of the world is a Question of so curious a nature, that it even mocketh not onely the Prophecies and Presages of Melancholy heads, but many times the serious Predictions of the most Learned.

Arithmetical Conceits not sufficient to discover the end of the world by.

Thirdly, by Arithmetical Conceits. And that is by picking out certain Numeral Letters out of Sentences, and applying them to such and such years, which their number shall seem to agree with. As for instance: One there was, who to make the year 1532. the dangerous year, or the year in which the world should be dissolved, collects the same out of these words, *VIDebVnt In qVeM pVpVgerVnt*, the Numeral Letters in which make up 1532. exactly.

exactly. Another would have had the world to have ended in 1645. from such a like fancie, by reason of the Numeral Letters in these words, *aDVentVs DoMInI*; which signifies the coming of the Lord; which words make 2012. But now although these words afford more Numerals then makes up the former sum, yet the Author hereof was so ingenious, Viz. 2012. that he could easily bring the Mountain to *Mahomet*, and make things exactly to agree; and to this purpose out of 2012. substracts the Numerals in these words, *DIes abbreVIabVntVr*, [the days shall be shortned,] *viz.* 517. and then there remains 1495. unto which he adds as many Numerals as are to be found in the words *Propter eLeCtos*, [*for the elects sake*] which is 150. and that produces you the exact number 1645. Now, although this conceit were witty, and bespeaks a nimble fancie in the Author thereof, yet we see that the World hath outgrown the danger inculcated hereby many years, and is yet likely to continue safe.

Another I have read of, that would have had the world to have ended *Anno* 1657. because of the Numerals in *ConfLagratIo MVnDI*, (which signifies the burning of the world) that make up precisely that number of years. And many there were (to my knowledge I speak it) of great Learning, and very sober Judgements, that began to be perswaded into an opinion of the dissolution of the world in that year; not onely for the Chronograms sake, (which is not so fit and apposite for the purpose as by many supposed) but for another reason, *viz.* because as some opinion, that as the Universal Deluge happened *Anno Mundi* 1657. so in the year of *Christ* 1657. shall happen the Universal Conflagration. And in the year 1657. was this Doctrine both from the Press and Pulpit eminently enforced, and that from the words of our blessed Saviour, *Mat.*24.37. *Sicut autem erant dies Noe, ita erit & adventus Filii hominis.*

But these fancies and conceits are too light and Aiery to gain a general credit, and accordingly were not long believed: for *anno mundi* 1657. and *anno Christi* 1657. likewise,

are only brought in to father what the Chronogram inculcates, and to make the pretended Prophecie the more evident and famous. Whereas it plainly appeareth by Chronologie, compared with Scripture, that the world was 1656 years old when first the Flood came upon it; and so (but for the Chronograms sake) it should have been *anno Christi* 1656. not 1657. in which the Conflagration should have happened. But that year being now six Solar Revolutions past us, hath sufficiently evinced unto us the folly of the Chronogram, and indeed the vanity as well as great uncertainty of all Numerical Doctrine.

Concerning the end of the World, the Turks hold very ridiculous and reasonless opinions, as, That *at the winding of a Horn, not all flesh onely, but the Angels themselves shall die: That the earth (with an earthquake) shall be kneaded together like a lump of dough: That a second blast of the same Horn shall after forty days restore all again: That* Cain *shall be the Captain or Ringleader of the damned, who shall have the countenance of Dogs and Swine: That they shall pass over the Bridge of Justice laden with their Sins in Satchels: That the great Sinners shall fall into Hell, the lesser into Purgatory onely.* With many other vain and idle fopperies needless to be repeated here, seeing the Alcoran it self is commonly to be had in the English Tongue.

Now although these opinions of the Turks are idle, reasonless, and inconsiderate, yet I do not finde that they are all out so mad and Fanatical, as to assigne the particular time of the worlds dissolution, as our European Enthusiasts are (almost) constantly adventuring at.

To conclude: If men will yet give credit to the Opinions of Melancholy heads, concerning the worlds ending, which we see still hath failed, as often as prefaged; I shall leave them to the misery of their own merits, *viz.* in stead of Truth, to hug and embrace a Lye. And if we shall rigidly adhere to the literal sence of Sacred Writ, (in relation to the matter in question) which tells us, *before the end of the world there shall be wars, and rumors of wars,* &c.

&c. (as one learnedly observes) it will be very difficult for us, truly, to term these, or any other, the *Last Days*; since all times from the beginning have been acquainted with such reports: And yet the World (as Doctor *Hackwel* prudently observeth) is not grown old, nor doth Nature suffer any real decay, or abatement.

'Tis the Form onely, not the Essence of things that cease to continue.

Something touching the Turk's *invading the Empire of* Germany, *and what may probably be the Success thereof.*

Different are the opinions among Astrologers of the Ascendents of Countries in general, as well as of the Empire of *Turky* in particular. Some would have the Ascendent of *Turky* to be the Regal Signe *Leo*, the great dignity of the Sun, by reason of the Majesty, Height and Grandeur of that people. Others would have it to be *Scorpio*, the Dignities of the Fiery and Warlike Planet *Mars*, in that they are a Nation so apt unto War, and so covetous of Victory, that in comparison thereof, they value not the loss of thousands of their subjects.

This I am sure of, the Doctrine of Ascendents is the meanliest studied of all the parts in Astrologie: we therefore should not too rigidly adhere to the one, nor yet too nimbly reject the other. It is probable that both in some sence may be true. For, although I shall grant that it is impossible for both of them to be their true Horoscope, yet they may be concerned in both, *viz.* by having one for their Ascendent, the other for the place of their Sun or Moon.

For some reasons, I am partly inclined to believe *Spineus*,

who in his *Cataſtrophe Mundi*, affirms poſitively, That the Turks have *Scorpio* for their Aſcendent. For by conſulting Hiſtory I finde that in the year 1602. the Turks were exceedingly worſted, and loſt not onely *Alba Regalis*, but 60000 of his Men. Now, that year, and a year almoſt before and after, the envious Planet *Saturn* was in the ſigne *Scorpio*, and in the moneth *September* made a Conjunction with *Mars* there; which Tranſit and Conjunction had (in an Aſtrological ſence) moſt remarkable and admirable ſignification of the ſame, as all perſons verſed in the Sydereal Science muſt readily acknowledge.

And in the year 1618. (when *Ottoman* the ſecond (who ſucceeded his Uncle *Muſtapha*) was unſucceſsful in his war againſt *Poland*, and was therefore ſlain by his Janizaries) there happened in *May* that year a Conjunction of *Saturn* and *Mars* in *Taurus*, the oppoſite Signe to *Scorpio*; and *Saturn* was tranſiting *Taurus* long before and after, vitiating *Scorpio* (and conſequently all under the ſame) with his malignant oppoſite Rays. A Conjunction and Tranſit of every whit as miſchievous tendencie as the other. And (if I could put any Faith in the Effects of Comets) there happened that year a Comet in *Scorpio*, which (if Comets operate at all) might heighten the beforeſaid Effects.

Many more Examples of this kinde, I could inſtance in; but being onely in part ſatisfied, as I before declared, I dare not be ſo confident as to be poſitive in the Aſcendent of this great and numerous people. For it is a very great queſtion, Whether the true year of the Turks Original be known; and therefore a greater queſtion, Whether the Day and Hour thereof were truly taken notice of; as we know it muſt be, if we would diſcover any thing of moment from their proper Horoſcope or Aſcendent.

Howbeit, the ſame *Spineus* undertakes to tell us, That the great Conjunction of *Saturn* and *Jupiter anno* 1603. ſhould have ſignified the deſtruction of the Empire of *Mahomet*,

Mahomet, together with the change of the *Aux* or *Absis* of *Saturn*. For (saith he) about the year 1603. when the *Aux* of *Saturn* passeth into *Capricorn*, the opposite Signe to *Cancer*, (in the which it was at the beginning of *Mahomets* Law) then shall be the end and destruction thereof. But by the word *end*, (saith he) we understand not a total Extirpation, but a sensible beginning of Destruction. And he pretends to give an Astrological Demonstration thereof in these words: ——— *Seeing the Faith of* Mahomet *is Martial and Lunar, if we will take the lesser years of these Planets, they make up the forty Mahumetan years,* (i. e.) *twenty five of the* Moon, *and fifteen of* Mars. *Lastly, take the lesser, greater, and mean years, and add them to the 591 year of Christ, in which year* Mahomet *was born; his destruction shall begin about* 1648. *and if to these years we add the Affrydary years of those Planets, his total and last Destruction shall be about the year* 1663.

Now if this pretended Demonstration were true, it would be no ill News for *Europe* to hear, but of very great encouragement unto them in resisting so potent an Adversary. But here is the unhappiness of all, this conceit of *Spineus* is very liable unto exception. For if we take the greater, lesser, and meaner years of these Planets, *viz. Mars* and the *Moon*, and add them unto the year 591. they are so far from making up 1648. that they make not up fully 1000. See the operation.

Great	Years of ♂	66	of ☽	108
Mean		40		66
Least		15		25

Which years of themselves make but 320. and being added unto 591. make no more then 911. so far fall they short of 1648 and *Spineus* of being reconciled (in this matter) unto himself.

And

And then for the Astrydary years of those two Planets, he must mean their Astrydary years either by day or night, or both; if by day alone, those amount unto one way but 14. if by night alone, they amount unto but 16. if both, they amount unto but 30. Now the other way, is, by considering the years they particularly govern in mans life; as the Moon in the Astrydary years by day governs from the 32 year to the 41. and *Mars* from the 64 unto the 70. And by night the Moon governs from the first year unto the ninth year, and *Mars* from the 33 unto the 39 year: but neither way will it make up 1663. This is therefore a conceit, fit onely to be ranked with the follies of Mother *Shipton*, and the forgeries of the English *Merlyn*; and no more to be credited then the Prophecies of the one, or Impostures of the other.

Passing therefore by all these stories as vain and erroneous, I shall come unto a more rational ground whereon to build my probable Conjectures of the grand Seignors success in invading the Territories of the Germane Emperor: And that is this:— When the Turks began this their Invasion, (which was about *July* 1663.) there happened a most cruel Opposition of the two grand Infortunes *Saturn* and *Mars*: and certainly we may reasonably conclude, whatsoever is begun (let it be either of the loftiest or lowest concernment) under so mischievous a Configuration, though it may thrive and prosper, (and that to admiration for a time) cannot be attended with a pleasant and smiling end. Beginnings are adjudged always ominous,

Rarus Principii est exitus bonus mali.

Things ill begun, do seldome come to good.

And instances enow can I produce herof, both of elderly as well as latter times: however, take a few within the compass of our own memory, and in our own Nation likewise.

And

And first, let it be remembred, that *Anno* 1640. *Nov.*3. that Parliament Sirnamed the *Long*, began in *England*; and *Sept.*30. that year, there happened a Conjunction of *Saturn* and *Mars* in *Aquarius*, (whose Horoscope the Signe of the Conjunction happened after to be) *Ergo*, under the effects of that Conjunction they conven'd. And whether their prodigious Actions, and afterwards the ends of many of them, were not equally violent, with the effects of so cruel a Conjunction, I leave the whole world to judge.

Anno 1648. *Sept.* 18. the Mock-Treaty in the Isle of *Wight* began: A little before that, there was a Conjunction of *Saturn* and *Mars* in *Gemini*. The world knows the pretences of that Treaty were Serious, Loyal and Pious; they know likewise that the intentions were like to the end of it, Dishonourable, Mischievous, Cruel and Murtherous.

Anno 1656. there happened in *September* a Conjunction of *Saturn* and *Mars* in *Virgo*. *Oliver Cromwel* in that year, and under the effects thereof, did lustily drive at the Government of these three Kingdoms; his Tyrannical Actions therein, and the many thousands of persons he ruined, and the Murther, Perjury, Shame and Ignominy he brought upon the Nation in general, and his own Family in particular, *&c.* sufficiently prove and declare his entrance upon that undertaking to be malicious, unfortunate and cruel.

Anno 1658. *Sept.*4. *Richard Cromwel* began (at his fathers decease) to act (as well as he could) his fathers part; but within five weeks after, *viz.* on *Octob.*11. there was celebrated a Conjunction of *Saturn* and *Mars*; and how soon and easily the effects thereof blew *Richard* away from the Government of these three Kingdoms, is yet fresh in every mans remembrance.

Infinite examples could I give of this kind, as well in private Genitures, as publique Radixes; but these I suppose sufficient.

If then the Conjunctions of *Saturn* and *Mars* be of such malefique

malefique and cruel signification, surely their Oppositions cannot be supposed to portend less mischief and damage. And if so, it naturally emergeth,--- *That the Turks their invading the Empire being begun under the dangerous Influence of an* Opposition *of* Saturn *and* Mars, --- Non obstante, *their being a little rampant and victorious at the first, they may (in a little time) fall from their present power and greatness, and be glad to retreat and return home again with considerable loss and damage.* And this I assert to be the natural effect of this their so mighty and eminent undertaking.

Malum principium, malus finis sequitur.

Some

Some Odd Reckonings between the Author, and that grand Impostor W. L. *set even.*

IN my *Novice Astrologer instructed*, the *Spurious Prognostivator*, the *King of Swedens Nativity*, and in *Britains Royal Star*, I thought I had said so much of *W. L.* at least to the satisfaction of all that knew *W. L.* that I had need to have said no more of *W. L.* Howbeit, he is pleased to invite me to the field again; and in point of Credit I am engaged (though not much, because he is *W. L.*) to meet him.

The main matter that he seems to snarl at, and recriminate upon me for, now, is a passage I printed in Part 3. Fol. 179. of my *Collectio Geniturarum*, urged in favour of Mr. *Gresham*, and descrying the eminent Plagiarism of him the said *L.* in a Book he published under the Title of *Englands Prophetical Merlyn*. My words were these: — *Mr.* Gresham *wrote a learned and ingenious Discourse upon a Conjunction of* Saturn *and* Jupiter, *which by him was never published; but since his Death, printed by another under the Title of* Englands Prophetical Merlyn: *and that Book-Pyrate which published the same, hath never so much as once named Mr.* Gresham *therein; but after an usurping of his Pains, hath endeavoured to obliviate his Name for ever.* Of which Injustice and Plagiarism, unless I would consent to, and wink at, I could not but give the world notice, that the Ashes of this worthy (though much abused person) might not rise up in Judgement against me for my silence herein.

Now although I knew that *W. L.* was the Man that thus had abused Mr. *Gresham*, yet so charitable was I towards him, as not to mention his Name, being guided by that known Law of Civility, which enjoyns men, ---

Parcere personis, dicere de vitiis.

Howbeit, *W. L.* is pleased to spit his venome at me to purpose, for that my respect to Mr. *Greshams* memory, and this my civility towards himself: and is not contented thus nefariously to rob Mr. *Greshams* Ashes of their honour, but (with a brow of brass) would fasten it upon the belief of the world, --- That nothing in the *Prophetick Merlyn* was Mr. *Greshams*, but all his own. And is so malitiously impudent, as to term me *The most ungrateful of men living*, for offering to vindicate him who is not here to defend himself, in a matter which *L*'s own Conscience (if at least he have but so much as a Sparrow hath Brains, or a Pidgeon Liver) knows to be an eminent Truth.

In return unto which, (that *L.* may see I am not ashamed of what I have written in behalf of Mr. *Gresham*) I must tell the world, that *L.* is, and hath shewn himself *the more ungrateful of the two*, for offering to bury in the Urn of forgetfulness the Honour, Parts and Pains of him, without whose Labours, *L*'s *Prophetick Merlyn* would have looked with the same complexion and countenance as do his *Supernatural Sights*, and *Dreadful Dead-man:* fit onely for Laughter! whereas now it is furnished with the Calculations and Figures of several Conjunctions of *Saturn* and *Jupiter*.--- Yet I will not deny, but *L* may have set the Figures of them: for none but such an Ignorant in Astronomy as himself, would adventure at things impossible, as is the obtaining a Figure of such a Conjunction.

But surely, *L.* will not be so impudent as to say he Calculated the Planets places, *&c.* for all Astronomers know, that he is not able to perform any thing of that nature.

And

And I must tell *L.* that his Sophistry, whereby he endeavours to prove himself the Legitimate Author of that Work, is so idle, impertinent and sapless, that a School-Boy would blush to own.--- For doth it follow, because King *James*, Lord *Finch*, *Campanella*, *Alstedius*, *Keplar*, &c. persons not living in Mr. *Gresham's* time, their Names are mentioned in that Book, that therefore Mr. *Gresham* was not Author of the better part of it? *L.* might as well argue, and as truly, that because we finde *W. L.* in the front of it, Mr. *Gresham* had no hand it; which is a pure *Non-sequitur*.--- Yet I will not deny, but *L.* having the advantage of Mr. *Greshams* pains, might add thereunto many ridiculous and idle matters, (as I am sure he hath) which Mr. *Gresham* (had he been alive) would have been ashamed to own.

Well, but if it be not *L's*, how (may some say) do you prove it to be Mr. *Greshams?* I prove it thus: --- When *L.* was first about to make himself publick by Astrologie, *viz.* *Anno* 1643. or 1644. he applies himself to Dr. *Nicholas Fiske*, my honoured Friend and Tutor; (a Person (but for the necessity of this occasion) too honourable to be mentioned in the same Page with *W. L.*) and from him (as I have heard the Doctor in his life-time often report, and that with shaking his head at *L's* impudence and ignorance) he received the best part of his *Prophetical Merlyn* in Manuscript. And not onely so, but my self saw in the Doctors Study, a Manuscript formerly written by Mr. *Gresham*, of the Conjunction of *Saturn* and *Jupiter* 1603. part of which I finde printed in the *Prophetical Merlyn*. And how easie a matter it is to invert the Judgement of one Conjunction to another, every Artist knows.

But I need not trouble my self so far, since Mr. *L.* hath been pleased in his Epistle to the *Prophetick Merlyn* to acknowledge neerly as much himself, in these words:——— *Let me with much thankfulness acknowledge, that my ancient and learned Friend Mr.* Nicholas Fiske, *hath freely*

lent me either his Manuscripts, or any Book in his Library, treating of this subject, with much love and willingness; from whom since my happy acquaintance with him, I have received plentiful enlargement of my Judgement.— It is true, his Arrogance would not permit him to name Mr. *Gresham* here; yet the truth one way or other must out; and so he acknowledgeth, he *received Manuscripts*. I assert, I saw a *Manuscript* of the Conjunction aboveſaid, in the Doctors hands, and that the Doctor told me it was written by Mr. *Gresham*; in which Manuscript, the times of many of the Conjunctions, and the Positions of the Planets were noted, as Mr. *L.* hath printed them: *Ergo, Mr. L. hath made use of Mr.* Greshams *Manuscript, whose Name he hath injuriously concealed.*

Well, but saith *L.* in the same Epistle, notwithstanding this his Confession,— *I have not perused any Mans Notes upon this subject, or received assistance in Judgement from any.* How, Mr. *L?* Do you confess that you have received Manuscripts, and assistance in Judgement, &c. and yet in the same Epistle deny it? Can you with the Satyre in the Fable, blow hot and cold in a breath so handsomely? and yet complain unto all Astrologers of the unkind dealings of *J. G.* towards you.

I account it beneath me to complain of *L*'s Nonsence or unworthiness, or to tell the World he hath (*sine causa*) complained of me. Yet I shall assume some of his boldness to state the matter in question, from whence he pretends to ground his grievous complaint against me; and it is thus.

My self saw (and indeed so did many of *L*'s best Friends if they would speak) in Doctor *Fiske*'s hands, a Manuscript of a Conjunction of *Saturn* and *Jupiter*, wrote by Mr. *Gresham*.

L. confesses to have borrowed Dr. *Fiske*'s Manuscripts. The question then in short is, Whether Mr. *Gresham*, or *L.* be the prime Author of this work?

Unto

Unto this, *L.* replies, That he is. — I deny it, and urge *L*'s own words against *L.* to strengthen my Negation, as also Dr. *Fisks* acknowledgement.

L. pretends to prove himself the prime Author, by his beforementioned Sophistry. — I reject such proof, (and so do all rational men that have read it) as impertinent, idle, and vain. *L.* must therefore either prove his claim better, or else be content to loose his Title unto *Englands Prophetick Merlyn*, as being the prime Author thereof. Howbeit, as I said before, I deny not but *L.* hath added many things of his own unto that Work of Mr. *Greshams*. As to instance, in Page 30. he hath these words: —

This Conjunction findeth (*his Majesty* Charles *King of* England) *engaged in an unnatural and unnatural War against his own subjects, the English Nation, and in particular against the Parliament, the Representative body of the Kingdome, against the most famous City of* London, *the Kingdomes Metropolis, and almost against the whole Commonalty and Yeomanry of* England. — [Here is such Astrologie, that I believe Mr. *Gresham* never dreamt of.] He proceeds thus: — *His Majesty in defence of his own rights, and of the persons of several Delinquents and Malignant Counsellors, so voted by both Houses; the Parliament stand in opposition of those Malefactors, and in defence of themselves, Protestant Religion, Liberties of the Parliament and Subject.*

And in Page 103. he hath this passage: — *The Wars we now groan under, and the infinite pressures we suffer by his Majesties averseness from his Parliament, and City of* London; *the desertion of those many Lords, and untrusty Members of the House of Commons, do all make way, and prepare matter for their own, and Posterities confusion in the first place, and next for the utter desolation of this Kingdome, and his Majesties posterity.* — And a little further, he saith, — *Let the undeserving Bishop and Clergy-man suffer; they only have*

have ſtirred theſe Tumults with the aſſiſtance of the Jeſuite.

And in Page 109. he ſaith, — *Tyranny in Religion firſt broke the neck of an inſulting Epiſcopacy.*

Theſe (with many more) of *L*'s Predictions, (if ſo he will have them called) I believe Mr. *Greſham* knew nothing of; neither would any Man, but a State-Paraſite, have ſo heightned, and encouraged Rebellion under pretence of Aſtrologie.

And in Page 35. I finde alſo ſome Aſtrological Ignorance, which I dare be confident was *L*'s own, and not Mr. *Greſhams*.— There he gives us the motion in Longitude of the Comet in 1618. and gives us its dayly motion beſides, in a Column by it ſelf, moſt ſtrangely different from its motion in Longitude: which how he will reconcile, for my part I underſtand not. *Cum multis aliis, quæ nunc perſcribere longum eſt.*

Thus have I fully proved what in my *Collectio Geniturarum* I aſſerted in the behalf of Truth and Honour of Mr. *Greſham*. And to be quit with *L.* in every matter as near as I can, for his *Oportet Mendacem eſſe memorem* — I return him the Rule in the Civil Law, — *Mendax ſemel, mendax ſemper præſumitur.* For *L.* having once tranſgreſſed the bounds of Truth, it behooves him, he thinks, now to grow impudent to purpoſe, and rayle at large at thoſe that ſhall publiſh his playing the Plagiary.

Qui ſemel verecundiæ fines tranſierit, eum bene & gnaviter impudentem eſſe oportet.

But why ſhould Mr. L. *be ſo extreamly angry at me for my taxing him with pilfering from Mr.* Greſham, *and concealing his Name? Since this is not the onely piece of Plagiariſm that he hath been guilty of, in his Writings. As for inſtance: In his* Annus Tenebroſus, Pag. 60. &c. *he prints Forty Aſtrological Aphoriſms, as his own, but he hath ſtolen them out of* Aſtrologia Aphoriſtica, Fol. 295. *and onward.*

And for the greater part of his *Chriſtian Aſtrologie*, my ſelf

self saw in Manuscripts in the hands of the beforementioned Dr. *Fiske*, which by the Doctor was translated from *Haly, de judiciis Astrorum*, as many of *L*'s best Friends know also to be true; and yet hath he been so impudent therein, as to print in Pag. 830. of that his Book, *That he hath not advised with any man living in any thing comprehended in that Work.*

What thinks Mr. *L.* now? Doth not he better deserve to consult the Proverb, *Oportet Mendacem*, &c. then *J. G.* against whom he falsly urgeth it, and of whom he so causlesly complains?

Well, but let Mr. *L.* play the Plagiarie still, and pilfer from whom he can; lisp and jabber, say and unsay as fast and as oft as he pleases; he judges it wisdome it seems and honour enough to himself to raile upon my Person and Education, and that he thinks is satisfaction sufficient from him.

Howbeit, me thinks he might readily conceive it is no hard matter for me to retort his *Scomma*'s. Nay, he knows in my *Novice Astrologer instructed*, I have accounted with him already for his Cuckow-Notes: and since he will needs have me to follow him, I am obliged to acquaint the world, that wherein he most pretends to wound me, the more he honours me, *viz.* in taxing my Education: For the meaner that hath been, the greater hath been my pains in the Study that now I follow. And the lesser assistance any man receives, it is always presumed the greater Industry he uses in the matter he undertakes.

For a Shoomaker to make Boots or Shooes, or a Taylor a Suit of Clothes, I adjudge no great piece of Ingenuity, because it is their Profession so to do; they were bred unto it: So for a Scholar to write a Book, or defend a *Thesis* well, is not to be wondred at; since his Education hath been to Learning: but for either of these to take to the contrary, is certainly an Argument that Education doth not naturally concentre with Inclination; and the person

that

that so doth, may reasonably be termed Ingenious. — And here, by the way, were not *L.* so strangely ambitious, I could be content to think him a little ingenious, *because he hath left the Trade of a Taylor, to adventure at Astrologie, although he was never able to do any thing in it but Quack.* See this proved in Captain *Whartons Merlini Anglici Errata*, printed 1647. as also in *L*'s own Nativity, calculated and published by Mr. *James Blackwel*, *Anno* 1660. But although these Gentlemen have been pleased to pronounce and prove him a Taylor, I suppose they do it by the same Figure as a Pedlar is termed a Merchant, and not otherwise: for I am apt to believe he was as bad at the Trade of a Taylor, as at the Profession of an Astrologer: — A very Botcher at both.

This he hath 100 times confessed in my hearing: Besides, there are yet persons living in the Strand, that knew him an Apprentice to Pawlin the Taylor.

Yea, but saith Mr. *L. J. G. is not onely an Ungrateful Person, but the most Ungrateful of men living.*

Mr. *L.* should have done well to have told me for what: for four years since he exhibited this charge against me, for which I questioned him before Mr. *E. Carrent*, (now Adjutant-General of the honourable City of *London*) before whom he did not onely deny the Expression, and called a Learned Minister *False Scot*, for telling me of it, but pronounced me to him, *The most Grateful Person living.*

See more of this in my Britains Royal Star, from pa. 29. to pag. 34.

And I am sure I have had no Dealings with Mr. *L.* since; no, not so much as to drink a Glass of Wine. But let him rail on; I have more then the acknowledgement of so envious a Fellow, (who I perceive abhors to hear I live) to acquit me from so foul a Crime as Ingratitude. And I am the less troubled at his Scandals, because I know — *Contra Sycophantæ morsum non est remedium*: There is no remedy to be had against the venomous Tongues and Teeth of Sycophants; who make it their main Business, — *Calumniare fortiter*, to tax and traduce stoutly, in hopes that with some, their words may beget credit.

But *ad finem*? To what purpose trouble I my self thus far

far with so known an Impostor, from whom I must be content to accept of Railings and Revilings for Reason, and Personal Reflections and Scandals for the proof of the matter in question? --- But this is the best on't, he hath served all others that have touched his Copyhold with the same sawce; so that I am not singular in partaking of his Scurrility. As for instance, --- Captain *G. Wharton* he terms *Asinego, Vagadond, Irish Wolf, Obscure Footman, neither Booted or Gowned:* with many such-like terms of Opprobry and Contumely. And in stead of soberly answering Mr. *Gataker*, he calls him, *Thomas Wiseacre, Covetous Churl, A stiff Prelate, Preaching impudently for the liberties or sports of the Sabbath*, viz. *Cards, Dice*, &c.--- This is the curious Logique that Wise *W. L.* makes use of against all that oppose his Ignorance, or discover his grand Juggling and Plagiarism. And possibly for my present dealing with his Filth, as well as for my former, I may again have my Reputation defiled by his scandalous Viperous Pen. But this I assure him, That if he shall endeavour to support (by Calumniations and Forgeries) the Untruths that I have here and elsewhere proved him guilty of, I shall scorn hereafter to intermeddle with so shameless a Person, but rather for answer do homage to *Harpocrates*, and by silence give him my suffrage for the Whetstone. Howbeit, if he shall Rationally, and not Railingly, endeavour to defend himself from the Errours I have charged on him, I promise him soberly to rejoyn, for the satisfaction of all those that have taken notice of the difference between him and my self.

FINIS.